

IMPLEMENTING MORAL AND SPIRITUAL LEADERSHIP AT THE  
COMPANY LEVEL

---

A Monograph  
Presented to  
the Staff and Faculty of the  
United States Army Chaplain School

---

In Partial Fulfillment  
of the Career Class Requirements

---

by  
Chaplain (Major) Jack C. Randles  
May 1965

## TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION . . . . .	1
National Need for Moral and Spiritual	
Leadership . . . . .	3
Military Need for Moral and Spiritual	
Leadership . . . . .	4
II. LEADERSHIP DEFINED . . . . .	9
Traits of Leadership . . . . .	10
Concept of Total Leadership . . . . .	11
III. TYPES OF LEADERS . . . . .	12
The Autocratic Leader . . . . .	12
The Democratic Leader . . . . .	13
Quest for a Balance . . . . .	13
IV. COMPANY COMMANDER'S CONCEPT OF HIS MISSION . .	14
Criterion of the Expected . . . . .	14
Regulations . . . . .	14
Basic Code of the Army . . . . .	14
Tradition . . . . .	15
Society . . . . .	15
Achieving the Mission . . . . .	15
Aims . . . . .	15
Methods . . . . .	16
Scope . . . . .	17
Discipline . . . . .	17

CHAPTER	PAGE
Motivation . . . . .	18
V. THE CHAPLAIN AND THE COMMANDER . . . . .	22
The Chaplain as an Aid to the Company	
Commander . . . . .	22
Methods of Assistance . . . . .	23
Assist the commander to enlarge his	
concept of his mission . . . . .	23
Availability of the chaplain as an	
instructor . . . . .	25
Availability of the chaplain as a	
counselor and friend . . . . .	25
Availability of the chaplain as a	
ready referral . . . . .	26
VI. CONCLUSION . . . . .	28
Advice to a Company Commander . . . . .	28
A Personal Experience . . . . .	30
FOOTNOTES . . . . .	32
BIBLIOGRAPHY . . . . .	34

## CHAPTER I

### INTRODUCTION

Today's world is locked in a struggle of ideas. This has been emphasized by many persons and in many ways. Ideas have always been important. Some have been so important that nations have marched on many battlefields and risked national survival or even civilization in their defense. I suppose it could be said that every war has been fought over ideas. This accounts to some degree for the slogans and battle cries that gain notoriety during a war. Thousands flocked to the cause of the Crusades and "took the pledge" to the enthusiastic chant of Deus vult, the war cry of the Crusades. "Taxation without representation" stirred the smoldering coals of the emotion during the infant days of our Republic. It was "Remember the Alamo" that aroused an apathetic America against her neighbors to the South. Enthusiasm was engendered during the Spanish-American War to the cry of "Remember the Maine." Later the cry was for the Lusitania and for the "war to make the world safe for democracy." Many today still remember the stirring strains of "Let's Remember Pearl Harbor."

The advent of the Cold War has brought this concept of ~~ideas~~ a bit more into focus. The American has an idea concerning the ultimate value - the individual; the Soviet system has an idea about the ultimate value- the

state. Today there is emerging an extension of the Soviet idea in the more strait-laced and hardnosed view expressed by Mao Tse-tung and the great hordes of an awakening China.

All of this emphasis and warfare over ideas has focused a new light on Man. The way to win the warfare is to win the mind of man. This concept has introduced a new word to our vocabulary - "brainwashing." Brainwashing results in an emptying of the mind and then refurbishing it with new ideas. The maintenance of the party line is dependent upon this.

What defense is available to us against such a system? Surely a new bullet, bomb, or missile is not the answer. No idea has ever been killed with a bullet- or a Cross.

How can we cope with the forces of the opposing ideas? There is only one way to kill a bad idea and that is with a better one. Who will think this idea? This will be the burden of the leadership of this country. This is true in every facet of American life. Leaders in politics, economics, diplomacy, business, sociology, religion, and the military must come forth with the answer.

## I. NATIONAL NEED FOR MORAL AND SPIRITUAL LEADERSHIP

The late General of the Army Douglas MacArthur told the American people after the surrender of the Japanese:

We have had our last chance. If we do not devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character.<sup>1</sup>

It has been almost twenty years since General MacArthur spelled out the basic problem and need. A democratic government requires a basic morality in its populace. Morality refers to the ethics and mode of conduct of a person. It is the extrinsic manifestation of the intrinsic spiritual life of a person.

No form of government demands as much of its people as a democracy. It demands of them an assumption of responsibility. Thus a democracy cannot survive as a healthy institution with a morally bankrupt people.

Certain hypotheses are accepted by this writer. The first is that we are not morally healthy in this country. The chasm between our professed religion and morality and our conduct is widening at an alarming pace.

The second is, "Man shall not live by bread alone." This is true in spite of the rancid advertisements that constantly bombard the American mind through the most modern media of communication. Materialism may be an aid

in our "pursuit of happiness", but it is an ineffective vehicle in our quest to overtake the elusive jewel. The ultimate can never be described in dollars and cents regardless of how often we hear the song!

The third hypothesis is that the first two will make us impotent in the battle of ideas. They will kill leaders, cut off the supply of needed leaders, demoralize the populace, and produce a nation with a warped and perverted sense of values.

It is not surprising that we have ceased to regard 'a way of life' as important and have in its place created a 'mode of living.' The difference between the two is the difference between an idea and an object. A 'way of life'- whether that of the farmer, the labourer, the man of business, the soldier- arises when the income from work is subordinate to the pleasure and pride in the work itself.... A 'way of life' is stable because [it is] embedded in a philosophy or religion. A 'mode of living' is defined by the physical objects which make it possible- today, automobiles, picture windows, television sets, packaged food, bathrooms, etc.,.... In a way of life spiritual values transfigure objects; in a mode of living, objects make values superfluous.<sup>2</sup>

## II. MILITARY NEED FOR MORAL AND SPIRITUAL LEADERSHIP

The military is an extension of society. It is a component of the whole. There are occasions when neither desires to admit the relationship. Perhaps most frequently this denial comes from the civilian facet of society.

Harsh words have been spoken:

... the soldier is a brute and the Army makes him so. He spills blood in tavern brawls, he spreads venereal disease, he is profligate with himself and his money.

He is the antithesis of the well-behaved citizen. His purpose- that of being trained to kill- is essentially degrading and he is the fitting embodiment of it.<sup>3</sup>

Shakespeare defined the soldier 'as a cunning wretch, lustful of wine and women, though not much given to song.' Francis Bacon wrote, 'Martial men are given to love: I think it is but as they are given to wine.' When Samuel Johnson growled, 'No man will go for a soldier who has contrivance enough to get himself put in gaol,' and Burke rolled his phrase, "a rapacious and brutal soldiery," the pattern was sealed for generations.<sup>4</sup>

Unfortunately these conceptions are motivated by some degree of truth. However, they overlook a lot. The same accusations could be made against most any civilian community with a like degree of accuracy. The soldier is often more dramatic with his exploits. He lives in a constant state of crisis. He is being reminded of this at all times. Crisis is normal for the military. The "... crisis character is [the military's] distinctive character."<sup>5</sup>

This is not to deny the need for a firmer morality and a more vibrant spirituality in the military. Quite to the contrary, it emphasizes the need for it. Sprung illustrates this with the following quotations:

... official German doctrine begins with the statement (from which all else follows) 'the inner structure of an Army is nothing less than its total moral constitution.' The leadership must have, before anything else is possible, a solid moral foundation. Von Schlieffen is quoted, 'It is a dangerous mistake to believe that a sense of honor can take the place of the fear of God,' to indicate that soldierly duty cannot be derived from civilian and political virtues. In the light of religious and moral truth the responsibility of command must be exercised with full regard for the spiritual worth of the individual soldier.<sup>6</sup>



Sprung continues:

If the North American future includes, whatever else, at least the necessity to survive in a world where force is inherent, how are we at [the] present poised to meet it? The finances and the engines of war we can create, but these alone are not enough if 'the sinews of men's arms be lacking.' The moral resilience of a people is its true sinews and the final source of strength for men's arms.<sup>7</sup>

Can we view the status of the "sinews of men's arms" optimistically today? There are those who tell us that our range of values has narrowed, that our sense of purpose has diminished, and that we are content with far less than we had originally set out to accomplish. Is this true?

I recently served at an overseas station. The Officers Open Mess served breakfast. The Stars and Stripes was sold during the breakfast meal. Originally to purchase a paper, one dropped a nickel into a bowl placed by the stack of papers. However, this practice was soon stopped. The reason given was that officers were taking papers without paying for them. The bowl would come up short from twenty-five to thirty cents. This meant that from five to six officers did not feel that taking a paper selling for a nickel without paying was stealing.

I have often heard battalion commanders relate that during field training exercises that frequently company commanders and platoon leaders reported by radio that they were on their objective, when in reality they were

not. Is this the kind of integrity that speaks well of "the sinews of men's arms"?

Many young men entering the service today came to maturity under entirely different circumstances to that of many of our leaders.

The young men and women who came to maturity prior to World War II, were born, reared, and received their high school and college education in a rather stable environment with the restraining forces of home, church, and school, protecting, guiding, and influencing their total character. For many young men today, upon finishing high school they are inducted into military service and taken to a training center away from home and family, thus creating a situation where moral restraints of home, church, and family are temporarily removed. Every opportunity to satisfy the passion and appetites of the physical are made as attractive and desirable as possible by forces that would destroy their souls as well as moral character.

If men are to be prepared through proper leadership indoctrination in the spiritual and moral disciplines of life which will enable them to not only overcome the subtle and powerful temptations, but remain loyal and dedicated to the basic moral and spiritual principles of our American heritage, every means available to the commander and his staff must be utilized.<sup>8</sup>

William Penn said, "If men refuse to be governed by God, they condemn themselves to be ruled by tyrants." The need for a vital and dynamic moral and spiritual life is further emphasized by the words of Edmund Burke, "... the less control there is within, the more there must be without."

The late General of the Army Douglas MacArthur shared this view and expressed it in his memorable address at

West Point in 1962, when he said of the Code of Duty-Honor-Country:

The code which those words perpetuate embraces the highest moral laws and will stand the test of any ethics or philosophies ever promulgated for the uplift of mankind. Its requirements are for the things that are right, and its restraints are from the things that are wrong. The soldier, above all other men, is required to practice the greatest act of religious training - sacrifice. In battle and in the face of danger and death, he discloses those divine attributes which his Maker gave when He created man in His image. No physical courage and no brute instinct can take the place of the Divine help which alone can sustain him.<sup>9</sup>

In this paper it is our purpose to deal with the task of implementing moral and spiritual leadership at the company level. The company may be thought of as the basic military unit. It is recognized that the principles of leadership are the same within either the civilian or the military context. It is also true that the principles of leadership do not vary with levels of authority. What can be said of the company level in the sphere of this paper can be said of the battalion, brigade, division, etc. The scope, the terminology, and techniques may vary, but the objectives and principles remain the same.

## CHAPTER II

### LEADERSHIP DEFINED

A hundred years ago during the siege of Charleston, the Army and Navy Journal reported that 'when Colonel Serrell was mounting the Marsh Angel (a siege gun) on Morris Island, a lieutenant reported to him that the mud was over the heads of the men and the gun could not be mounted. The colonel insisted that it could, and directed the officer to make requisition for whatever was needed. The lieutenant immediately made a formal requisition as follows: 'I want twenty men, eighteen feet tall, to cross a swamp fifteen feet deep.' The joke caused the arrest of the joker for disrespect to his superior officer.'<sup>10</sup>

This event is humorous and is interesting reading a century later, but it is also an example of poor leadership. It reveals a frustrated colonel and a poorly led junior officer. The end result is obvious- failure.

Leadership has been variously defined. "Leadership is the activity of influencing people to cooperate toward some goal which they come to find desirable."<sup>11</sup>

Military leadership is defined in FM 22-100 as: "The art of influencing and directing men in such a way as to obtain their willing obedience, confidence, respect, and loyal cooperation in order to accomplish the mission."<sup>12</sup>

It is noteworthy that these two definitions are similar in that each uses the idea of "activity" or "art" of influencing others to willingly assume a certain role or attitude toward a goal. The leader is to furnish the

direction and the influence. He is to point out the goal in such a manner that those under his authority will willingly assume a wholesome attitude and function in the way desired by the leader.

In essence both the definitions seem to view the leader as getting the people to do something. I believe the most advanced definition of leadership I have heard was given by Chaplain (Major General) Charles E. Brown, Jr., at Berchtesgaden, Germany, in 1964. Chaplain Brown described leadership as "... doing something for people, rather than trying to get people to do something for you." It seems to me that this is the ultimate look at leadership.

#### I. TRAITS OF LEADERSHIP

FM 22-100 gives the following definition for leadership traits: "Personal qualities that are of direct value to the commander in gaining the willing obedience, confidence, respect, and loyal cooperation of his men."<sup>13</sup>

The manual then lists fourteen traits of leadership.<sup>14</sup> Space will not permit a discussion of all fourteen of these traits, but a word is appropriate on the first one- integrity. It is no accident that this word appears first on the list of traits of leadership. That is where it belongs. It deserves first priority in any person aspiring to be a leader.

Integrity may be defined as "the uprightness of character and soundness of moral principle, the quality of absolute truthfulness and honesty. [It] is an indispensable trait in a leader."<sup>15</sup>

The Officer's Guide states: "The essential attribute of the Army and its members is integrity. It is the personal honor of the individual...."<sup>16</sup> Again, it is no accident that the trait of integrity appears as the first article in the Code of the Army.

It is worthy of note that the word "integrity" is omitted from Part IV, Personal Qualities, of the U. S. Army Officer Efficiency Report, DA Form 67-5, 1 October 1961.<sup>17</sup> The reason for its omission should not be a surprise. The form requires that each officer be rated as to one to six graduations on the twenty Personal Qualities listed in Part IV. It is not possible to make such a rating about integrity. There is no such thing as "graduated integrity". A person is honest or dishonest; trustworthy or not trustworthy. Integrity merits first place in the list of leadership traits.

## II. CONCEPT OF TOTAL LEADERSHIP

A cursory examination of the eleven principles of leadership listed in FM 22-100 will readily reveal that the object of leadership involves more than the accomplishment of some assigned mission.<sup>18</sup> Leadership concerns itself with the total personality of all the men in the command.

## CHAPTER III

### TYPES OF LEADERS

Leaders may be divided into the following classes:  
(1) autocratic, (2) laissez-faire, and (3) democratic. Leadership Resources, Inc., of Washington, D. C., has prepared an interesting monograph entitled "Leadership Dilemma."<sup>19</sup> This work classifies leaders by using the Telling, Selling, Testing, Consulting, Joining Continuum (TSTCJ). The thesis is that every leader will fall into a classification on the Continuum.

The fact that is of essence in the context of this paper is, regardless of what approach is taken to leadership, the necessity for moral and spiritual leadership looms greatly. For discussion purposes, only the autocratic and the democratic types will be considered.

#### I. THE AUTOCRATIC LEADER

The military commander is responsible for all that his unit does or fails to do. However, it is still important for this leader to know that he has a comprehensive responsibility for the men in his unit. His autocratic approach does not give license for abuse of power nor does it free him from the task of training his subordinate leaders to be effective decision makers. The company that is leader centered is vulnerable to many woes. Such companies usually have poor morale, initiative is

killed, and a sense of insecurity is developed in the command.

## II. THE DEMOCRATIC LEADER

The military may appear to be a strange place to look for democratic leaders, but oddly enough there is enough flexibility to make their existence possible. The developing of "team spirit" is one of the missions of the commander. There is a place for the commander who tries to foster the "team" concept in his company. It must be emphasized that his motive for using this method is to seek advice, counsel, ideas, and to develop his subordinates and not to try and evade the responsibility of making decisions himself.

## III. QUEST FOR A BALANCE

Truth is often found between two extremes. A company would not be at its best with an autocratic leader, nor would it be healthy with group leadership. There are times when the commander must "decide and tell." Then there are occasions when he can utilize the "team" role.

Ideally a decision should not be made until the commander can answer the following question in the affirmative: "Have I heard the ideas of everyone who can make a significant contribution to the solution of this problem?"<sup>20</sup>



## CHAPTER IV

### COMPANY COMMANDER'S CONCEPT OF HIS MISSION

One of the first considerations of a commander is to determine his mission. He should utilize every appropriate media of information in deciding what he is to achieve with his command.

#### I. CRITERION OF THE EXPECTED

Regulations. The commander will soon realize that much is expected of him. Regulations, Standing Operating Procedures, the policy file, the unwritten policy of superior headquarters, and others will make their demands upon him to such an extent that there will be moments when he will wonder if there is any space left for his individualism.

Regardless of all the guidance and pressure, the commander himself will decide how he will assume and exercise his role as a commander.

Basic Code of the Army. The commander must abide by the Code of the Army in spite of the fact that there will be temptations to compromise, make decisions on the bases of expediency rather than make the long trip that right often demands, and to resort to the path of least resistance. The Code of the Army - Duty-Honor-Country must be indelibly stamped on the soul of the commander

and expressed in all his actions.

Tradition . The Army is rich with tradition. The Officer's Guide lists thirteen traditions that every good commander will make an integral part of himself.<sup>21</sup> These traditions will make their demands upon the commander, but they will also reward him with the delightful fruit of knowing that he is walking in the company of the great captains who held the nation's destiny in their hands in their day.

Society. The commander will soon learn that the demands of society are upon him. There will be those who will appreciate his efforts; others will contend that the Army is non-productive and thus a parasitical institution. One segment will be tolerant when soldiers from his unit violates a rule of society; others will indignantly condemn and yell for his scalp.

The commander must not permit himself to become frustrated nor allow himself to be paralyzed by fear into a state of inactivity by the assortment of expectations thrust upon him. They are normal for the man who wears the "green tabs" of command.

## II. ACHIEVING THE MISSION

Aims. We have seen that there is much expected of the company commander. How will he go about achieving his mission? Certainly everything cannot receive his

maximum attention and effort at all times. He must solve his problem of priorities. What is his first responsibility? His own commander might say, "The mission." Society might say, "See that none of your men disturb our peaceful community." No company commander will attain his maximum capability until he has determined that his primary mission and aim must be the men under his command.

We are all blind until we see  
That in the human plan  
Nothing is worth the making if  
It does not include the man.<sup>22</sup>

Methods. How will the company commander go about his task? What methods can he employ to achieve his objectives? Will he use the company to further his career by striving for a good efficiency report as a commander? Or will he be able to see the sacred task of influencing the lives of his men for good? Too many commanders fail to see the opportunities to make a wholesome contribution to the young soldiers in their units.

Three years ago I had the privilege of serving on the staff of a battalion commander who utilized what I consider to be the right methodology of command.<sup>23</sup> He stated our objective was "to have the best battalion in the Army." The way to achieve this was to have the five best companies (before ROAD) in the Army. The problem of priorities was to be solved in the following manner:

(1) Esprit de Corps- the mind and spirit of the man was

to receive first consideration. (2) Physical fitness-development of a sound body to complement a sound mind. (3) Technical proficiency- a thoroughly trained soldier. Most commanders I have known reverse the priorities. I am convinced that the man's spirit and body needs first consideration. The achieving of technical proficiency is then possible.

Lieutenant Colonel John C. Bennett then gave his staff and company commanders the following principles in guiding soldiers: (1) Soldiers must work hard at worthwhile tasks. (2) Soldiers must be taken care of. Get to know them and let them know you. (3) The soldiers need an example- be that to him. (4) "I direct you to show enthusiasm."

I saw this methodology employed and the results were a pleasant sight to behold.

Scope. A commander must see the fullness of his mission. It is expansive and to fulfill it will be expensive to him, but he will never regret his purchase. The scope of his mission is men in a military context.

Discipline. The military definition of discipline is: "The individual or group attitude that insures prompt obedience to orders and initiation of appropriate action in the absence of orders."<sup>24</sup> Count Saxe once said, "Discipline is the basis and foundation of the art of war."<sup>25</sup> Prunze, who became a bitter opponent to Trotsky,

is quoted as saying: "Discipline in the Red Army must base itself not on fear of punishment... but on the voluntary consciousness of the fulfillment by each of his service duties."<sup>26</sup>

The United States Army has a strange burden to bear. The American mind has never been a military mind. The average American considers the military's role is to mobilize in time of crisis, marshal strength, exert maximum effort, fight and get it over with, and then return to his first love. This is a result of our egalitarian society. As a result of this, the average young man coming into the military is quite unprepared for the step into an authoritarian world. We of the military must understand the "initial shock" upon the newly inducted soldier and assist him in making his transition successfully. The persons exercising authority must realize that this implies responsibility for others.

Motivation. It would be impossible to over-emphasize the importance of motivation in the military system. It is true that the military is an authoritarian segment of our democracy. However, it is fully accepted, that the person who does a task because he wants to is more likely to do a better job than the man who is made to do it by the pressure of authority.

Motivation is within the scope of the commander's

mission. He must ask himself constantly, "What do these men expect, desire, and need?" There are many theories extant as to the motivations of men. W. I. Thomas is quoted as saying:

Man, wherever he is found- in the jungles of Africa, in the Arctic, or on Main Street, U. S. A.,- has four basic desires. The four 'wishes' are security, new experience, recognition, and response.<sup>27</sup>

Gordon W. Allport makes the following observations on the matter of motivation:

Most of us, I suppose, have been impressed by the demonstrations of Roethlisberger and Dickson (F. J. Roethlisberger and W. J. Dickson, Management and the Worker, Cambridge: Harvard University Press, 1939), Watson and others that employees in industry are not 'economic men' so much as they are 'ego men'. What they want, above all else, is credit for work done, interesting tasks, appreciation, approval, and congenial relations with their employers and fellow workers. These satisfactions they want more than high wages and job security. The employer's estimate of the worker's wants correlates just about zero with the worker's own report of his wants. The employer thinks that wages and security are the dominant desires, whereas in reality the ego-satisfactions are primary. What a different outlook there would be on our economic life if we took firm hold on the issues of status and self-respect in industry and planned our industrial society in a manner that would rescue the worker's ego from oblivion.<sup>28</sup>

To understand human behavior one must keep a number of principles in mind. Often we have to look for numerous causes and not for the cause for any given behavior. Paul C. Buchanan in his monograph "The Leader Looks at Individual Motivation" offers five principles that are well worth any commander's serious consideration.<sup>29</sup>

(1) Behavior depends on both the person and his

environment. This principle was vividly illustrated to me on one occasion when a division psychiatrist told me that when he saw a soldier in his office professionally, he was as interested in the "individual personality of the soldier's unit" as he was in the soldier.

(2) Each individual behaves in ways which make sense to him.

(3) An individual's perception of a situation influences his behavior in that situation.

(4) An individual's view of himself influences what he does.

(5) An individual's behavior is influenced by his needs, which vary from person to person and from time to time.

There is another important aspect to be considered in the realm of motivation and that is the matter of keeping the soldier informed. While it is recognized that the objective of military training is "willing obedience of orders," the commander who fails to reckon with the soldier's desire for things to make sense to him is making a serious mistake. The uninformed soldier's question is "Why?". Many times it is not necessary to cause the soldier to endure the pain of being uninformed. "... rational behavior is most possible when a person understands what he is trying to accomplish, why it is to be accomplished,

and what is required for its accomplishment."30

The company commander who establishes proper aims, utilizes a desirable methodology, and attains a broad understanding of the scope of his mission will be a busy, but successful commander.



## CHAPTER V

### THE CHAPLAIN AND THE COMPANY COMMANDER

#### I. THE CHAPLAIN AS AN AID TO THE COMPANY COMMANDER

It has been emphasized that the unit commander has a multiplicity of tasks. His would be an impossible task if he had to face all of them alone. The fact is, that assistance is available if he will exercise sound judgment and use it.

One of the most helpful sources to the company commander can be the chaplain. It is essential that the commander-chaplain relationship be nurtured. It is the responsibility of each to attend to this. However, often it will be the chaplain who must initiate this relationship. The commander may be so involved with the demands of a day that he can hardly see the tasks that will take more than an hour to solve. He may fear tasks that will take a long time to solve. He may be afraid of the tasks that are never finished and rather than experience the frustration of a continuing unfinished task, fail to make a beginning. The chaplain, as a clergyman, is accustomed to a task that is never finished. His training, his response to God's call, and his experience arm him to be an invaluable aid to the commander who is willing to accept the challenge of the responsibility for the moral and spiritual posture of his men.

## II. METHODS OF ASSISTANCE

Assist the Commander to Enlarge His Concept of His Mission. One of the best ways to challenge the maximum effort from a person is to help him push the horizon back and see how much his job involves- and how far he can go. Can you imagine how drab a job it would be to work on a Detroit automobile assembly line fitting tailpipes if you could not imagine and occasionally see a completed car? Some commanders can become tied to the desk, battling the last "crash" project to filter down to him from higher headquarters, that without realizing it, he comes to think this is the scope of his mission and the extent of his responsibility- fitting tailpipes.

The chaplain must help the commander to see his mission in its completeness- the total personality of men. Lieutenant Commander Frank C. Collins, Jr., U. S. Navy, Executive Officer on the U. S. S. "Shields", reveals his concept of this in the following statement:

The American serviceman finds maturity thrust upon him. This situation causes him to rebel at times, perhaps to succumb, but in the main to adjust. He discovers appetites long suppressed by social mores awakening and somewhat easier to satiate free of close parental and neighborhood supervision. He is susceptible to temptation but also responsive to counseling. He desperately wants to be accepted by the military community. Herein lies the importance of a solid Christian background; if he has one, social pressures seldom cause permanent damage; if he lacks this background, he may suffer damage to his moral tissue. He frequently feels overwhelmed by the weight of responsibility assigned to him. His reaction to this responsibility is generally a good index to his

background. He is little different from his civilian contemporary except for his greater respect for discipline and orderliness.<sup>31</sup>

No person is more qualified than the chaplain to help the busy commander solve his problem of priorities. The chaplain is to use the utmost care in developing a wholesome relationship between himself and the commander. By patient understanding, sincerity, and genuine concern the chaplain can lead the commander to see his men in the light of their basic wishes, aspirations, and needs. He can help the commander to see the individual soldier's need for recognition, praise, reward, discipline, understanding, and even forgiveness. It can be pointed out to the 28 year old company commander that his men call him "the old man". This is the same name they use for their father. It is no accident that they look to him for guidance, example, discipline, and inspiration. Being an "old man" is a job fraught with responsibility. Failure is possible, but so is success!

The commander who assumes the full responsibility of being an "old man" will be concerned about the total being of every man in his unit. He cannot delegate responsibility. The buck stops with him. The chaplain can help if he has nurtured the relationship with the commanders. It would be morally wrong to push the horizon back and then sadistically walk off and leave the commander with his impossible vision.

Availability of the Chaplain as an Instructor. The chaplain performs his role as an instructor by example and precept. He is to be an example of his speech. Every contradiction will limit his ministry. He should strengthen right wherever he sees it and tactfully rebuke wrong wherever he sees it. The emphasis should be on the positive, but every true minister of God must not delete the negative from his ministry- even though he might like to on many occasions.

I recall an inexperienced company commander who once resorted to mass punishment of an entire 4.2 mortar section. He restricted the entire section in an effort to locate one guilty man. After talking with the young commander, he came to see the injustice of his act and the serious damage it was having on the morale of the entire company. Fortunately, he reconsidered and withdrew the restriction before too much damage had been done. The commander suffered a mild injury to his pride, but the morale of the section and the company was salvaged and in time the guilty culprit was discovered.

The commander will need the chaplain as an instructor to present the Character Guidance instruction to his unit, but even more, he will need him to help him be a good "old man" to the troops in his unit.

Availability of the Chaplain as a Counselor and Friend. The chaplain must realize that command is a lonely vigil.

The commander cannot express himself fully to his subordinates nor to his superiors. Yet, he needs a place to air his views and to "let off steam". The chaplain can be the sounding board for this need, providing he has planted, nourished, and cherished a good relationship with the commander. The commander must know that the chaplain will be honest in his appraisal of the views stated, fair in his criticisms, genuine in his praise, sound in his advice, and firm in his friendship.

A company commander called my office one day and asked if I would come to his office. When I arrived he began to tell me about two of his men who had the night before done considerable damage to a German cemetery in the little town near the kaserne. He was concerned about how the German people would feel toward the soldiers in the kaserne.

I suggested to him that I go into the village and talk the matter over with the German pastors and see what the attitude was among the German populace. Happily I was able to report back in an encouraging manner. This lifted a portion of the load from the worried commander.

#### Availability of the Chaplain as a Ready Referral.

The chaplain must demonstrate himself available to help in any problem referred to him by a unit commander or one of his subordinates. Many times I have had men sent to me with problems that should of been sent to another source

of assistance. I have had them come with personnel or pay problems; others seeking advice and information concerning separation from the service for hardship reasons. When overseas, men would come to the chaplain seeking help in getting military transportation back to the States on ordinary leave. These were all inappropriate referrals, that is, some other office had the answers to these problems.

I have always felt that I would rather be used (in the unsavory context of that word) than ignored. As a result of this, I have never rejected an inappropriate referral. I can always make the right referral after the problem reaches me and my rapport with the person who made the inappropriate referral is still wholesome. Then too, I saw a soldier who needed help.

I expect much from a unit commander and I give him license to expect much from me. It is my opinion that the chaplain should be available to help in any way within the bounds of right. That is the only limitation on my MOS. Let the commander know this and then get ready to work and enjoy it!

## CHAPTER VI

### CONCLUSION

This paper has been written with the earnest hope that it will cause someone to realize the necessity for moral and spiritual leadership in the military. There is much at stake in this conflict of ideas and the war for the minds of men. A soldier may be armed with the finest weapon available and still fall victim to a bad idea. We must have moral health if we are to be effective in the struggle that is our's today.

It is also the desire of the writer that this paper might be of help to young chaplains and the young "old men" who have the sacred task of leading men through the medium of command. It is imperative that the commander catches a vision of the need for moral and spiritual leadership in his company. The chaplain is the key in pushing back the horizon and letting the commander see the vision and then showing him how he can perform his demanding task.

#### I. ADVICE TO A COMPANY COMMANDER

The following advice is offered to the company commander:

- (1) Your mission is men.
- (2) "Let no man despise your youth (experience)."  
You are the "old man."

- (3) Be the best soldier in your company.
- (4) Be enthusiastic- even if it takes the last ounce of strength in you.
- (5) Develop your subordinate leaders.
- (6) Isolate facets of your work that could be passed on to young officers and noncommissioned officers.
- (7) Accept full responsibility for orders that you give.
- (8) Correct a person who needs it and then let him know you are interested from this point on. He can recover lost ground.
- (9) Avoid discouragement- look for the positive.
- (10) Get to know your men.
- (11) Be firm and fair- be consistent and considerate when you discipline and punish.
- (12) Encourage new ideas for improvement from your men.
- (13) Praise wisely. Correct wisely.
- (14) Never air your problems at a headquarters outside the battalion.
- (15) Watch your First Sergeant and insure that both of you are on the same frequency.
- (16) Never keep a soldier in the dark if you have the ability to let him know "why?".
- (17) Never publicize a man's problem unnecessarily.



- (18) Emphasize chapel attendance in your unit. A man who is spiritually motivated is an asset to you.
- (19) Attend chapel and let your men know you attend.
- (20) Ask God to help you to be a man in every eventuality.

## II. A PERSONAL EXPERIENCE

I served with the 66th Infantry Division during world War II as a 60 MM mortar squad leader. My unit was in Southern England when the Battle of the Bulge broke out. We were hastily loaded on two ships on the night and morning of 23-24 December 1944. We spent the daylight hours of the 24th crossing the English Channel. Cherbourg, France, was our destination. I was on board the Leopoldville, a Belgium troop ship.

At 1810 hours the Leopoldville was hit with a torpedo. We were about five miles from the Cherbourg Harbor. It was a cold night and the Channel was exceedingly rough. Vain efforts were made to pull a ship alongside to enable us to abandon ship. The height of the waves prohibited this. Lifeboats were lowered, but they were too few and many capsized in the churning Channel.

By 2000 hours the ship was listing so badly that the anchor chain broke. We began to abandon ship. After about forty-five minutes, I was picked up by a small Navy craft

and taken to a compartment and put to bed.

Shortly thereafter a captain was brought in by the same sailor. The captain was in a semi-conscious state. I told the sailor I would undress the captain and get him into bed. I recognized the captain as the company commander of King (Kilo) Company of my battalion. I also knew that he was a school teacher from the Midwest.

As I began to remove the wet clothing, I noticed the captain kept muttering something. I soon understood he was repeating the phrase, "God, make me a man. God make me a man...." Here was a man who wanted to be a man in the face of danger more than he wanted to survive the danger.

I confess that I have prayed the captain's prayer many times since. It is a prayer that every company commander needs to pray. No commander can give his men the spiritual and moral leadership they deserve until he has said, "God, make me a man." Likewise no chaplain can give the guidance and the inspiration needed to sharpen and increase the vision of the company commander until he too, has prayed, "God, make me a man."

## FOOTNOTES

### CHAPTER I

<sup>1</sup> United Press International Article, Stars and Stripes, April 7, 1964.

<sup>2</sup> Colonel G. M. C. Sprung, The Soldier in Our Time (Philadelphia: Dorrance and Co., 1960), p. 141.

<sup>3</sup> Ibid., p. 19.

<sup>4</sup> Ibid., pp. 19-20.

<sup>5</sup> Ibid., p. 25.

<sup>6</sup> Ibid., p. 128.

<sup>7</sup> Ibid., p. 139.

<sup>8</sup> Pam 165-1, "Commander and Chaplain Guidelines" (Hq United States V Corps, April 1964), pp. 4-5.

<sup>9</sup> The Officer's Guide (29th Edition), (Harrisburg, Pennsylvania: The Stackpole Co., 1964), Preface.

### CHAPTER II

<sup>10</sup> Lieutenant General Garrison H. Davidson, "Tomorrow's Leaders", Army, (October 1964), p. 21.

<sup>11</sup> Ordway Tead, The Art of Leadership (New York: McGraw-Hill Book Co., Inc., 1935), p. 20.

<sup>12</sup> FM 22-100, Military Leadership (Washington, D. C.: Department of the Army, December 1958), p. 7.

<sup>13</sup> Ibid., p. 19.

<sup>14</sup> Ibid., pp. 19-20.

<sup>15</sup> Ibid., p. 20.

<sup>16</sup> The Officer's Guide, p. 244.

<sup>17</sup> Ibid., p. 395.

<sup>18</sup> FM 22-100, pp. 37-53.

### CHAPTER III

19 Warren H. Schmidt, Leadership Dilemma (Looking into Leadership Monographs. Washington, D. C.: Leadership Resources, Inc., 1961), p. 1.

20 Ibid., p. 9.

### CHAPTER IV

21 The Officer's Guide, pp. 245-248.

22 General Davidson, Op. cit., p. 21.

23 Lieutenant Colonel John C. Bennett, former commander of the 3d ARB, 36th Infantry.

24 FM 22-100, p. 7.

25 Sprung, Op. cit., p. 75.

26 Ibid., p. 113.

27 George M. Beal, Joe M. Bohlen, J. Neil Raudabaugh, Leadership and Dynamic Group Action (Ames, Iowa: The Iowa University Press, U. S. A., 1962), p. 59.

28 Gordon W. Allport, Personality and Social Encounter (Boston: Beacon Press, 1960), p. 87.

29 Paul C. Buchanan, The Leader Looks at Individual Motivation (Looking into Leadership Monographs. Washington, D. C.: Leadership Resources, Inc., 1961), p. 2.

30 Ibid., p. 5.

### CHAPTER V

31 Lieutenant Commander Frank C. Collins, Jr., "The Struggle of a Soul", Christianity Today, Volume VII, No. 17 (May 24, 1963), p. 5.

## BIBLIOGRAPHY

### A. BOOKS

- Allport, Gordon W. Personality and Social Encounter. Boston: Beacon Press, 1960.
- Beal, George M., Joe M. Bohlen, and J. Neil Raudabaugh. Leadership and Dynamic Group Action. Ames, Iowa: The Iowa University Press, 1962.
- Sprung, G. M. C. The Soldier in Our Time. Philadelphia: Dorrance Co., 1960.
- Tead, Ordway. The Art of Leadership. New York: McGraw-Hill Book Co., Inc., 1935.
- The Officer's Guide (29th Edition). Harrisburg, Pennsylvania: The Stackpole Co., 1964.

### B. BOOKS: PARTS OF SERIES

- Buchanan, Paul C. The Leader Looks at Individual Motivation. Looking into Leadership Monographs. Washington, D. C.: Leadership Resources, Inc., 1961.
- Schmidt, Warren H. Leadership Dilemma. Looking into Leadership Monographs. Washington, D. C.: Leadership Resources, Inc., 1961.

### C. MILITARY PUBLICATIONS

- FM 22-100, Military Leadership (Washington, D. C.: Department of the Army, December 1958).
- Pam 165-1, Commander and Chaplain Guidelines (Headquarters United States V Corps, April 1964).

### D. PERIODICALS

- Collins, Frank C., Jr. "The Struggle of a Soul", Christianity Today, VII, No 17 (May 24, 1963).
- Davidson, Garrison H. "Tomorrow's Leaders", Army. (October 1964).

E. NEWSPAPERS

Stars and Stripes (European Edition), April 7, 1964.

F. UNPUBLISHED MATERIALS

Bennett, John C. "Orientation to a Battalion Staff and Company Commanders." Verbal presentation given on September 11, 1962.